



	Candles	Mincha	DafYomi	Shiur	פרשת: וארא זק"ש Shachris
Friday	4:19	4:29	7:30		9:40
Shabbos		4:19	3:45		9:41
Sunday		4:29	5:00		8:00 9:41

**IMPORTANCE OF ....**

The Gemara (Berachos 30b) states that if one is blind or unable to determine compass points, he should *daven* with his heart focused towards Hashem. Otherwise, if he is outside Eretz Yisroel he should *יכוון לבו כנגד א"י* – focus his heart towards Eretz Yisroel, and in Eretz Yisroel, *יכוון לבו כנגד ירושלים* - he should focus his heart towards Yerushalayim. Tosafos' version of the Gemara leaves out the word "לבו", requiring that one actually face in the desired direction, rather than simply focus his thoughts there, and the Beraisa concludes that wherever one is situated in the world, he should turn and face in the direction of the Beis HaMikdash. The Tosefta (Megilah 3:14) states that a Beis HaKnesses should be arranged so that the congregation and the Chazan are facing the Aron HaKodesh. Impliedly, this would require that the Aron be placed on the side to which they are already supposed to face, which in all Western countries is Mizrach. The Gemara (Bava Basra 25b) advises one seeking wisdom to face south when *davening*, and those seeking wealth to face north. The Gemara qualifies this by saying that one must face Mizrach, but turn slightly north or south. Rashi explains this to mean – keep one's body facing Mizrach, and turn one's face slightly to either side. (The SMAG holds the opposite) As such, if for whatever reason, a Shul placed the Aron on the north or south wall, one would be expected to do the same thing – stand towards Mizrach but turn one's face slightly to the Aron, though this does not seem to be customarily done. The Maishiv Davar (1:10) rules that although this would be proper behavior where one entered a Shul whose Aron is already on the south side, this does not permit a Shul to arrange itself that way *לכתחילה*. One congregation wanted to move the Aron from the Mizrach wall to the south, because a church had just been built, viewable outside the Mizrach window. The Netziv said that a Shul is an independent property, unaffected by what is outside. As proof, witness Moshe having to leave the city before *davening* for the hail to cease. He did not do so for the earlier Makos, because he was able to *daven* in a Shul, despite it being surrounded outside by Avodah Zara. Only for the hail, where he wished to raise his arms to the sky and stop it in mid-air by *davening*, did he have to leave to avoid the Avodah Zara.

**QUESTION OF THE WEEK:**

Which Alef-Beis letter is not found in all of Shemona Esrei ?

**ANSWER TO LAST WEEK:**

(Which Alef-Beis letter is not found in Birchas HaMazon ?)

The Rokeach says that the letter "ף" is not present in Birchas HaMazon because saying Birchas HaMazon with Kavanah thwarts the influence of bad angels such as אף, שפץ, אף.

**DIN'S CORNER:**

On secular holidays (including Jan. 1) one should not schedule Bar Mitzvahs or even weddings, if possible, but there is no problem with a Bris or Pidyan HaBen. (Igras Moshe אהע"ז 2:13)

**DID YOU KNOW THAT ....**

The Gemara (Shabbos 97a) states that the miracle of Aharon's staff swallowing staffs of the Egyptian sorcerers was a *נס בתוך נס* – a miracle within a miracle. Rashi explains that it swallowed after turning back into a staff, not as a serpent. The MaHarsha only sees one miracle in this, since if it had remained a serpent, swallowing would have been natural and not miraculous at all. He cites the Midrash Tanchuma which explains that the second miracle was that after swallowing the other staffs, it remained the same size. Why were two miracles even necessary ? The Gemara (Berachos 6a) describes how Eliyahu HaNavi bested the false prophets of Baal, calling for a fire to descend from Shomayim after he doused his altar with water. Why did Eliyahu douse the altar with water, which would require a second miracle ? The Gemara says that Eliyahu said a Tefilah: עניי ד' עניי – answer me by sending fire down from Shomayim, and answer me that the people should not say it was *כישוף* (sorcery). Thus, one miracle would not be sufficiently impressive to rule out Kishuf – a second one was necessary to accomplish that. Egypt, which appropriated 90% of the world's Kishuf would certainly need a second miracle to rule out Kishuf. However, the Gemara (Sanhedrin 67b) states that Hilchos Keshafim are like Hilchos Shabbos – sometimes punishable by stoning, sometimes Potur but Assur and sometimes Mutar, such as R' Chanina and R' Oshiya creating a calf while studying Sefer Yetzirah every Friday. Though the MaHarsha says that they did not actually utilize Kishuf - that it only looked like it, isn't that what is to be avoided, so that people not suspect Kishuf ? The Gemara (Meilah 17b) relates that R' Shimon b. Yochai, a man accustomed to miracles, was sent to get a Roman decree rescinded. On his way, a demon called Ben Temalyon offered to help. R' Shimon accepted the offer, though upset that a demon was helping, and not an angel. The demon inhabited the caesar's daughter, was "exorcised" by R' Shimon, who was then able to get the decree annulled. The Meforshim point out that all mystical activity, whether by נס or כישוף, emanates from Shomayim. It will appear as כישוף when Bnei Yisroel are undeserving. Thus, the effort in Egypt and by Eliyahu to remove any such appearance, and R' Shimon's sadness in being sent a demon. However, this was not a concern in creating the calf, which was a private matter.

**A Lesson Can Be Learned From:**

When the Tchebiner Rav arrived in Eretz Yisroel as a young man, one person immediately recognized his greatness, and volunteered to be his Shamash. One day, as the Rav prepared to leave the house, the Shamash noticed that a button on his coat was falling off. He quickly retrieved a needle and thread, and tightened the button. As the Rav was wearing the coat at the time, the Shamash passed the small needle through the coat briefly, and inadvertently stabbed the Rav. Turning white he apologized and said he was deathly afraid that he would now go to Gehinnom. The Rav mollified him, saying: "If you end up there, I will get you out". When the Tchebiner Rav lay on his deathbed many years later, he called over the Shamash, reminding him that he still stood by his promise, saying: "Just do me one Chesed, and don't make it very hard for me to fulfill it".

**P.S.** Sholosh Seudos sponsored by the Sheli family.

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